CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS.

MAY 1, 1876.

POLITICAL.

GENERAL.

A correspondent of the *Oudh Akhbár* of 26th April—in a long letter on the suspension of Maulvi Sayad Abdullah, a deputy inspector of schools in Behar, for "cooking" his inspection reports—asks "what European, son of a——(بورپ زاده), is there in authority who can say 'I never make a mistake?'"

EUROPEAN.

The *Nasir-ul-Akhbár* of 21st April writes:—"Every one who has been to Europe knows very well that whenever the Emperor of Russia is about to die, the Sultan of Turkey is pitched upon as the proper person to fight against, and this has often been the case."

CÁBUL AND CENTRAL ASIA.

The *Rafáh-i-'Am* of 16th April writes:—"We hear that a law will soon be enacted in Russia compelling all its subjects in time of need to enlist in the service of the state in Turkistán."

The *Akhbár-i-'Alam* of 26th April writes:—"Russian troops are just now encroaching upon Chinese boundary, insomuch that they have taken the river Amu into their territory, and have began to build forts, &c., upon it. The Russian Commander in-Chief intends attacking Manchuria about

the end of May. Hearing this, the Chinese princes and ministers have proclaimed severe punishment for any of their countrymen who have any kind of transaction with the Russians.

The *Lawrence Gazette* of 25th April writes:—"The Amir of Cabul's object in coming to Jalalábad is to settle all difficult matters, and it would be well if he assisted Government in its transactions with the Afridis: it is his duty to help Government in return for the subsidy which he receives."

NATIVE STATES.

Regarding Sir Salar Jang's departure for England, the *Ashráf-ul-Akhbar* of 21st April says:—"If Lord Northbrook had been reigning now, we have very good reason to believe that he would not have permitted Sir Salar Jang's departure for England: because some of his edicts were such as to break the hearts of some rulers. We wish him success and a safe return."

The *Oudh Akhbár* of 26th April condemns a letter by a special correspondent to the *Daily News*:—"It might cause a disturbance in India; because he writes that Indian noblemen and subjects are not satisfied with Government. If a king should invade the country, or a mutiny break out in it, rebels would find shelter with native princes; it is therefore advisable for Government to include all native governments under its own."

LORD NORTHBROOK AND LORD LYTTON.

Commenting upon the resolution of a committee to subscribe for an oil-painting of Lord Northbrook, the *Ashraf-ul Akhbár* of 21st April says:—"These memorials and addresses are as common as what poets used to present to kings in ancient days. In our opinion two lines ought to be printed below the oil-painting commemorative of the great Baroda event and that of the Berars, which are most illustrative of Lord Northbrook's memory."

The *Najm-ul-Akhbár* of 24th April, commenting on the Viceroy's speech at Calcutta, says :—"Every sentence of the Viceroy's speech shows good signs of his wisdom, intellect, and acuteness, and is the harbinger of happy news for India. We had taken up our pen to dilate on many subjects this week, but on reading the speech we are obliged to put it down again. We intended writing about Sir Salar Jang's visit to London, but now it is unnecessary. Secondly, we meant to write about that soldier at Sháhjáhanpur who shed blood while out with his gun shooting, when he shot three natives, and was afterwards pronounced insane. We hope from the seriousness and understanding of such a penetrating person (as Lord Lytton) that he will cure this complaint which has become so common among soldiers now. Thirdly, we wished to write about the Landhaura State, although we had already said enough about it, because this case has long been pending, and after being kicked about in so many courts has not been extinguished yet. These matters affect the rulers and people of India for whom the Viceroy is responsible, and as he has made known his responsiblility at a public meeting, and shown his care for the princes and subjects of this country, we ought to await events patiently."

FRONTIERS.

The *Rahbar-i-Hindh* of 25th April learns from a messenger from Surát :—"On the 17th instant the Deputy Commissioner assembled the people of Maimand, and told them to slay the Afridis. For this reason people visit Chabútrá Amol daily and kill the Afridis. The Deputy Commissioner of Kohát sent for Nawáb Khwájá Muhammad Khán of Hatak, and told him to go and persuade the Afridis to open the road. The Nawáb refused to do so, but advised the sending of Usmán Khán Urkozai. This man was therefore sent for, and on being consulted with, he refused also. The Deputy Commissioner has now told Usmán Khán to dissuade his people against helping the Afridis. Usmán sent for his tribe and informed them of the Deputy Commissioner's orders, but they

say, that though he is their leader, they are not disposed to break friendship with the Afridis. On the 15th instant the Afridis of Kuki Khel and Zaka Khel, who live at Khaibar, came and suddenly attacked Badazai, five miles from Peshawar. Some say that they took back with them 120 head of cattle some 600. These Afridis came to the Deputy Commissioner and told him that their countrymen had taken their families off to Tera, and having burnt their houses, now intend to wage war against Englishmen. Provisions are being forwarded to the scene of action on mules and carts."

ADMINISTRATIVE.

GENERAL.

The *Rohilkhand Akhbár* of 19th April writes:—"Law distinctly lays down that every one is free, but Government officials need or need not respect this. Section 347 of the Indian Penal Code provides a year's imprisonment with fine for any one forcing labour. Now there is no law legalizing forced labour, so that Government officials guilty of such acts are amenable to the punishment named above. Although the Indian Penal Code is distinct on the subject, still for all that numerous Government officers, native and European, are constantly rendering themselves liable to punishment. From the Lieutenant-Governor down to Deputy Inspectors of Police and Tahsildárs all are constantly guilty of this offence, for they are eternally forcing coolies to work for them against their will, and impressing the carts of unfortunate farmers who send their corn into town for sale. These people complain loudly, but no one heeds their wailing. We write this with the best intentions, in order to benefit both Government and its subjects, and trust the latter will bear no ill-will or ill-feeling to the former, provided officials are cautioned against transgressing the law. No Governor, Chief Commissioner, Commissioner, or Collector, ever goes out on tour, but he is sure to oppress the people and force labour from them. If he does not transgress the law, he and his

camp followers are sure to starve. Wherever he encamps he must have a bazar of everything, though no one of his own accord will take things to a camp: the people are forced to take them. But this does not matter so much, there are other greater evils. No one's things sell. No one gets paid by the camp-followers. Some of these latter threaten the sellers, and force things gratis from them. The military in particular give a world of trouble. Happy is he who receives payment before a military encampment is broken up! When troops move hundreds of unpaid and paid persons and carts are impressed, though no one wishes to accompany them. If they were not impressed probably not one would go. The oppression that is carried on in a Governor's camp is likewise perpetrated in those of Judges, Commissioners, Collectors, and Deputy Commissioners. Suppose these unfortunate oppressed people were to bring an action against Collectors (to say nothing of greater men) under section 347, Indian Penal Code, how would they like it? It is not very possible, but what, if some banya under a clever lawyer did so?"

The *Khair Khwah-i-Panjáb* of 16th April writes:—"If the police are not authorised to pass an opinion, then what is meant by orders issuing from courts ordering policemen to institute enquiry in cases and submit reports thereon? It is very important that such enquiry should be made by the officers who have the deciding of suits. Is it not possible for the police under certain circumstances to be oppressive in their transactions? When this is done, does it not interfere with justice? What a boon it would be if, instead of the police the Magistrate himself made enquiry on the spot in order to prevent all oppression?"

The *Albert Gazette* of 21st April writes:—"No native has yet been appointed to the office of Assistant Secretary, but it is now proposed to appoint a Native Assistant Secretary to the Bengal Government, and probably a clever and experienced native from among the Deputy Collectors will be selected."

The *Punjábi Akhbár* of 22nd April writes :—"It is very usual to complain about the post-office delivery peons who know very well that such is done, yet notwithstanding they suffer naught. But still we would warn them that their superiors are not ensconced in corners with the cotton of indifference in their ears. We have reason to make fresh complaints: because we receive letters incessantly that some have not had two, some three, and some four numbers of our paper; our file has consequently become useless. We never fail to send out our paper regularly, and therefore think the delivery peons steal them, and that they think it does not matter if they do not deliver the papers to their owners. We trust that through the attention of the authorities we might never again hear such complaints."

The *Oudh Akhbár* of 21st April hears :—"The Supreme Government intends reducing the salaries of officers in all departments of the service, and we hear that annual increments will cease, and a system of average salary be introduced according to which all in future will be paid."

The *Vákil-i-Hindustán* of 22nd April writes :—"We wonder much and regret that some hot-headed officers give so much attention to shoes and become so threatening, although by a Government resolution shoes may be worn, and in durbárs even, to say nothing of courts. The resolution does not direct that when you wear your shoes you must take off your hat, and *vice versâ*, but the Judge of Aligarh will not allow both to be worn. It is very necessary for our kind Government of India to issue orders to the effect that natives might wear shoes, hats, and turbans as they please, and enter the presence of Englishmen of all ranks."*

The *Oudh Akhbár* of 23rd April writes :—What necessity was there for courts of small causes, and why were they established?

* This paragraph is printed in the original in capital letters.

"The small cause court at Mirzapur is deserving of attention more especially than any other. We know very well that until we attain the dignity of Viceroy or Lieutenant-Governor, or Member of the Legislative Council, or least of all Judge of the High Court, our opinion, howsoever good, valuable and learned, will never command attention. But ought we to remain quiet with our hands folded? We would even do so had we any special object in view, but when the good and harm of the people at large are concerned, our silence would condemn us. Since the establishing of a small cause court at Mirzapur, the people have been more distressed than we can describe. And we do not wonder at their distress and ferocity; because they have suffered greatly and will continue to do so. Why have the Judges of the High Court a small cause court here?"

The *Aligarh Institute* of 21st April writes:—"Under a law-loving Government, a non-law knowing people can never find rest.

Not only we, but all, firmly believe that the laws of our Government are very just, and prompted by the best intentions, yet the people cry out we are oppressed. It is now for us to determine whether the fault lies with Government or the people.

In our opinion the people do not know how to put their grievances before Government in due form: they cry for justice in a most absurd manner in streets and lanes which avails them naught, and reflects no blame upon Government. This is owing to their ignorance of the law as well as to their possessing no knowledge whatever of the powers entrusted to certain Government officials. They know not the extent of a thanadár's judicial functions, nor the duty of a tahsildár; in fact they do not know the powers of an octroi peon. In consequence they are in a miserable state, and suffer much oppression.

During an enquiry a thanadár can inflict such hardship upon the populace as would be difficult to define, and yet if you look at the matter legally there is not a single instance in which such men could not be punished with two or three years' imprisonment. Still for all this the poor are content to put up with the oppression of even the meanest Government servants, because they suppose them to be the agents of a despotic Government, and when asking depositions are more wont to cry out against Government than those who oppress them. They are so stupid that a confession of murder never committed might be extorted from them. Their greatest bravery in complaining is in forwarding anonymous petitions, and if even a well-disposed officer makes enquiry, the very writer of the petition will deny his act, and swear to the falsity of its contents.

Unless, therefore, an ignorant people become acquainted with the laws of a law-loving Government, they will never have peace: they must know their rights and the powers of their rulers, and assert their rights in a proper and respectful manner."

The *Shola-i-Túr* of 25th April says:—"Our countrymen were always subservient and obedient to their rulers, whether native or foreign, for subjection and obedience are their natural peculiarities, but they were accustomed to see their rulers always before their eyes, and at their weddings borrowed money from their princes and ministers. They are now displeased to find that those who rule for years over them suddenly disappear, and they can see them no more. We do not consider it out of place to complain that no one can possibly love one who leaves his native land for gain merely, and when he has found plenty returns home. Who can love and respect such a man, and what can he himself hope for from such a people? If Englishmen, after their tenure of office, were to settle in India then, without doubt, love and mutual feeling would exist between them and us."

The *Akhbár-i-'Alam* of 27th April comments on an article (already translated) from the *Pioneer* on forced labour. "We ought here now to consider what tyranny and oppression the Government of India is guilty of. Native governments are abused unnecessarily, for the English Government is worse in a much greater degree. When banias and coolies are forced to labour, what do you call it? If not tyranny, then what? We have seen with our own eyes very often tahsil and police sepoys take away banias and coolies by force, and oblige them to work and supply troops with provisions. We represented this matter before any one else, but it is a rule with Government that many things are done through the agency of tyranny and oppression. Years have now passed by, yet Government has made no modification in its ways. We cannot tell why such patient acts of oppression are not suppressed, because these go to bring much blame upon Government."

The same paper, under the heading "illegal actions," writes:—"It is the custom throughout the Bengal Presidency for officers to make their peons and other servants paid by the state work for them privately.

If they do one hour's work for Government, they do two for their masters, such as keeping with and playing with their master's children, standing behind their chairs in kutchery and driving away flies, and doing many other private things for them. We do not enter into particulars for fear of taking up too much space. Magistrates and all other Government officials make these servants of the state do their private work for them, and consider them their own employés. They lift and put away the brandy bottle for them, and Muhammadans, who are forced to this kind of work, do not at all like it.

We one day saw 12 warders of the jail (Meerut) carrying a very heavy piano by order of the Jail Superintendent to his house, and in doing this the men were sadly oppressed.

When Government officials force their subordinates to do the work of coolies for them, instead of paying men to work for them, it is clearly a kind of bribery. We do not know why such officers are not punished by the Penal Code. Their salaries range from Rs. 500 to Rs. 3,000, and do they find it difficult to keep a few men as peons? We do not know why, for so many years, Government has allowed such a thing, and why justice is not done. When Government does not object to it, why should such acts cease? Many Government departments are so bad and useless by reason of so many malpractices and mismanagements that there is no order of any kind. Rules are only in force in the army, and they are seldom contravened. It is better to say nothing about the condition of other departments of the state. We are very much surprised that certain acts of Government (which we hold up as models in other Governments) should be so bad."

The *Oudh Akhbar* of 21st April writes:—"As numerous candidates for the law examinations are now being plucked, it would be merciful of Government to say distinctly that it intends having no more law examinations for pleaders, or instead of having examinations every year, one be held every third year."

POLICE.

The *Khair Khwah Alam* of 21st April reports a case of theft at Agra in which the thanadar extorted confessions from two girls aged 14 each, and took them into custody. This police officer kept the prettier of the two to himself all night, and handed the other over to three constables, who are said to have abused her person shamefully all night. The case is now before the criminal court; and the editor remarks:—"All powerful God! In our opinion such a disgraceful thanadar ought to be doubly punished, in order that other police officers who go about like Pharaoh might take warning and abstain from such practices."

THE PRESS.

The *Koh-i-Nûr* of 22nd April writes an article entitled "The Government Reporter on the Vernacular Press ought not to be an Englishman." "We do not write this article with the view of making room for a native to the exclusion of an Englishman. We are not so mad as to wish to snatch the morsel out of our master's mouth. By recommending the appointment of a native to the reportership we are showing loyalty to Government, because an Englishman cannot do the work properly; for he will not represent when thousands of our countrymen are starving for want of employment. Our only object in recommending this step is that a native would understand matters in native papers properly, and place before Government a proper sketch of the country's circumstances. We believe that not even five per cent. of the political proposals in native papers have reached the ears of Government. Probably the English Reporter has closed his eyes wilfully against those representations, and when questioned would say, 'the language was foreign to him' 'he could not understand it,' and the poor fellow would make all sorts of excuses. Native papers when urging a case use many new phrases and current expressions which even an ordinarily educated native perhaps would not understand,—how then an Englishman can be expected to comprehend the force of their arguments? Consequently, excepting general news, no important matter has ever received attention. If the English Government Reporter has even had his attention attracted by any heading, he does not understand the gist of the arguments adduced, and the report is useless, so that Government can do nothing. In reporting news one is often liable to be misled, but the reporter makes his selection at once, and the matter goes up to Government and it is printed. Local Governments call for explanation, and the paper in which the news has appeared is at once dubbed a lying one. For instance, a complaint is made of some road being in a state of disrepair. Government reads the report,

and calls upon the officer concerned for an explanation. Some capital excuse is either made, or it is repaired. A foreign reporter cannot make a selection of proper items of news. He has not the discernment, nor can he tell the opinion of the newspaper in an article, or on what points all native editors are at.

For instance, an Assistant Magistrate caused shoes to be placed upon a mukhtar's head in open court at Allahabad. We do not think that any report on the opinions of the native papers of Upper India in this case has ever been made: nor do we think that the reporter could have formed a correct estimate of the effect of this act throughout the country. This appointment is one of such infinite trouble that the reporter is apt to neglect his legitimate duties, because he looks upon all vernacular papers as mere babblers, who know nothing besides spreading ignorance and making their readers suspicions of Englishmen. English newspapers are always accusing contemporary native papers (who are really nothing better than sweepers before them, yet loyal enough to Government) of disseminating sedition and ill-feeling among natives towards Europeans.

A native only can report properly to Government on important matters mentioned in vernacular papers. Very often native papers have represented such matters metaphorically and in a mild form to Government as would very likely cause great changes in the country, but as the reporter was an Englishman, Government never heard of them.

The *Rahkhand Akhbár* of 26th April copies the *Koh-i-Núr*'s article disapproving the appointment of an Englishman to the Government Reportership, and adds,—"There is no doubt that the editor of the *Koh-i-Núr* has written this article in the spirit of true independence, and each of his reasons are worthy of commendation. We do not care to praise now: it will answer our purpose to insert the subject-matter, there-

fore we agree with the editor and copy the whole article into our paper, begging our just Government to consider this matter duly."

The *Khair Khwáh Oudh* of 30th April writes:—It is matter for great joy that the Chief Commissioner of Delhi has made known that he will subscribe to all the newspapers of the day. May God grant prosperity to such a just appreciator and bestower of favours."

LOCAL AND MISCELLANEOUS.

The *Mutla-i-Núr* of 25th April says:—"We have received news from Madras that British troops will soon leave for Egypt, and that the 9th regiment will form part of the expedition. The object of this demonstration is to force Egypt to pay the tribute due to Turkey."

The *Patyala Akhbár* of 24th April writes:—"A civil suit was instituted in a Judge's Court, one of the parties being a jester. The Judge at first advised arbitration, and the jester accordingly appointed a singing girl. When the opposite party saw that a whore had been appointed, he thought it advisable to appoint a younger one. When these women had to enter court there was much laughter. Our correspondent says that when the innocent Judge saw this, together with the innocent face and beard of the jester, he ordered the arbitrators to be changed. By this means the jester got off scotfree. Judges ought to be thoroughly acquainted with the ways and customs of natives."

The *Oudh Akhbár* of 28th April conveys "glad tidings to the people of Oudh. We hear from London that a young talúqdar of our province by name Rájá Rám Pál Singh was admitted member of the Parliament which Her Majesty opened to consider Indian matters, and that this was effected through the India office. Other native gentlemen wished to be admitted to this, but the honour was conferred only upon our friend the Rájá. The Raja is thought as much of in

England as any nobleman of the country, for he has been admitted to the House of Lords, in which place he was able to pay his respects to Her Majesty in person."

The *Lyton Gazette* of 28th April writes :—

"*Extraordinary punishment.*"—The Sessions Judge of Mirzapur sentenced a mukhtár to 24 hours' imprisonment and a fine for uttering a forged document. The prisoner was so fortunate as to get only six hours' imprisonment after all, as he was sentenced on Saturday, and the following day was Sunday."

Many of the papers, indeed nearly all, continue to circulate the paragraphs already translated in previous *Selections* on the following subjects :—

Egypt is preparing for war;

The Gaekwar having appealed to Parliament;

A soldier having shot three natives at Sháhjáhánpur;

The death of the Mahárájá of Patiálá;

Major Sandeman's deputation;

The fight at Maimena.

LIST OF PAPERS EXAMINED.

Name.	Date.	
	1876.	
Rohilkhand Akhbár,	April,	19th
Ashraf-ul-Akhbár,	,,	21st
Rafah-e-Am,	,,	16th
Khair Khwáh-i-Panjáb,	,,	16th
Akhbár Anjuman-i-Hind,	,,	22nd
Koh-i-Núr,	,,	22nd
Albert Gazette,	,,	21st
Panjábi Akhbár,	,,	22nd
Rahbar-i-Hind,	,,	22nd
Nasir-ul-Akhbár,	,,	21st
Oudh Akhbár,	,,	21st
Ditto,	,,	23rd
Ditto,	,,	26th
Anjuman-i-Panjáb,	,,	21st
Wakil-i-Hindustán,	,,	22nd
Khair Khwáh-i-'Alam,	,,	21st
Dabdabá Sikandari,	,,	24th
Khair Khwáh Hind,	,,	24th
Urdu Akhbár of Akola,	,,	22nd
Núr-ul-Anwar,	,,	29th
Sadiq-ul-Akhbár,	,,	24th
Lawa-i-Núr,	,,	16th
Matlá-i-Núr,	,,	28th
Gwalior Gazette,	,,	23rd
Aligarh Institute Gazette,	,,	21st
Sholáh-i-Túr,	,,	25th
Kár Námah,	,,	24th
Adib-i-'Alam,	,,	21st
Rohilkhand Akhbár,	,,	22nd
Shams-ul-Akhbár,	,,	26th
Lauh-a-Mahfuz,	,,	21st
Patyala Akhbár,	,,	24th
Rahbar-i-Hindh,	,,	25th
Márwár Gazette,	,,	17th
Nayar-i-Akhbár,	,,	20th
Najm-ul-Akhbár,	,,	24th
Akhbár-i-'Alam,	,,	26th
Núr Afshán,	,,	27th
Tohfah-i-Kashmír,	,,	22nd
Oudh Akhbár,	,,	28th
Akmal-ut-Akhbár,	,,	23rd
Tajul Akhbár,	,,	27th
Lawrence Gazette,	,,	25th
Rohilkhand Akhbár,	,,	26th
Lytton Gazette,	,,	26th
Akhbár-i-'Alam,	,,	27th
Mumbai-ul-Akhiam,	,,	29th
Kayasth Samachár,	,,	26th
Khair Khwáh-i-Hind,	May,	1st
Khair Khwáh, Oudh,	April,	30th

ALLAHABAD:
The 1st May, 1876.

P. ROBINSON,
Govt. Reporter on the Vernacular Press of Upper India.